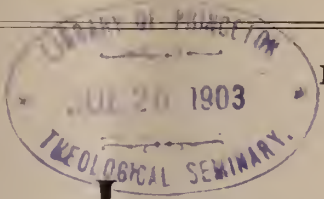


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THE



No. 8

# MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

AUGUST, 1903

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## THE MISSIONARY LINK

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### FORM OF BEQUEST

*I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of \_\_\_\_\_ to be applied to the Missionary purposes of said Society.*

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# THE MISSIONARY LINK

VOL. XXXIV.

AUGUST, 1903.

NO. 8.

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AT the Commencement Exercises of the Woman's University in Tokio Count Okuma addressed the students in accordance with the views of many conservative Japanese. In his opinion, "Nothing is so hurtful to the guiding principle of a woman's life as teaching that she ought to adhere to an ideal. In the West a husband and wife constitutes the social unit, but in Japan the father and son is the unit. The greatest and most vital question in a woman's life is marriage, and never should she follow her ideal against the will of her parents and that of her husband." The task of the missionary is not easy when such sentiments are to be combated.

IN Japan "thirteen Christians beside the Speaker have been elected to the Diet, and one of these in a strongly Buddhist district by a majority of five to one. Three per cent. of the officers of the army are said to be Christians, and a goodly proportion of naval officers. The most successful charitable institutions are under Christian management, and not less than three of the great daily newspapers in Tokio are largely in Christian hands."

AN advance in the education of girls in India is noted in the Maharani's Girls' College at Mysore, which was instituted by patriotic Hindus. The State is ruled by a Maharani, who, it is said, "combines high Western refinement with the most cherished type of Indian excellence." Music, formerly confined to Nautch girls, is here made a prominent feature, and with such success that pupils are becoming teachers in palaces.

ANOTHER significant sign of progress is the varied avenues of earning now opening for educated Indian ladies. In Hyderabad the talented Manoranjitham Venu Gopal is assisting her father in conducting a large printing press, to which, we are told, she brings "boundless energy and enthusiasm, while not neglecting the domestic duties paramount in a woman's sphere."

IN the island of Jamaica "fifteen thousand Hindus are living, and in Trinidad five times as many who remain permanently as coolies and are more accessible to Gospel teaching than in their native land."

IN China "it can be said with perfect truth that the missionaries have been the best and only instructors, and in the higher institutions students are being trained who receive a moral education second to that imparted in no Western college, and a mental development that compares favorably with that of our students."

OUR friends will be glad to hear of the safe arrival of Miss Edith H. May, May 31st, and will join us in praying for her complete restoration to health and that she may return to her important work after her well-earned furlough, surrounded by our loving interest.

# IN EASTERN LANDS

## INDIA.

UNDER THE PALMS.

By MISS S. D. DOREMUS.

**N**O scenes stand out in my memory with greater vividness than the mornings spent in the villages of India, where much of our Mission work lies.

paddy-fields, or stocking grain in the rude granaries, surrounded for protection by hedges of thorns. An endless panorama of toilers, who find the exigencies of a life little removed from abject poverty the one great stimulus for activity and assiduity.

A stone's throw from the well is the idol shrine, the steps of which are covered with offerings of grain and fruit, doubtless the support of the priest and his numerous kin, while the golden hues of the sacred mari-gold form the universal adornment. It



ANCIENT OPEN-AIR BATH.

The description of one village will well cover all in a land where little change is noted from century to century. Rows of fine old peepul and mango trees, mingled with the stately palm, line the main road, around which are grouped the native mud huts, thickly thatched with dried straw. In the centre the picturesque well, forms the common meeting-place of the villagers, and here may be seen throngs of women and girls, drawing water, and poising with grace and dexterity on their shoulders the well-filled brass or earthen vessels. Here, too, are men performing their morning ablutions, a patient process of pouring water on one hand to rub here and there as occasion requires. Water-carriers are coming and going with their crude water-bags, made from skins of animals, whose shape is in no wise altered, a stream of water pressed from the neck laying for a few moments the dust of the arid plains. Farmers are driving the patient, untiring bullocks to their laborious work in the

was an unceasing wonder to me while in India, that the natives, surrounded with beauties of nature, could be content with gods so hideous and grotesque. Worship seems to be wholly individual, and the offering with a prayer, propitiates the wrath of the deity, or invokes divine protection.

Amid such scenes, we reach a low mud hut, transformed from its native distinction of dirt and disorder into a neat, attractive school-house. The walls are adorned with colored Scripture prints or Bible texts, to arrest the eye and give fresh thought to the little students. No need for desks or seats where every one finds a comfortable spot on the hard mud floor, in accordance with time-honored custom, and one more may always be crowded into the long rows. The cry is heard from door to door, "The Mem Sahib has come," and because it is examination day, which means prizes and various rewards, little ones may be seen hurrying down the street, ambitious to be first in the place.

Reverently every head is bowed as God's blessing is invoked, and every voice follows, with more or less of time and tune, in the refrain of hymns telling of the "Gentle Shepherd," "No love like His." Primers, carefully wrapped in the folds of the native dress, are taken out and coned from page to page. Scripture verses are recited, so long and so varied in subject, many a child in our so-called Christian land would be put to the blush. While the simple prizes and gay Scripture cards, furnished by our Mission boxes, are awarded, our gifted Bible-woman, a model of dignity and influence, is wending her way to the banks of the Ganges.

We silently follow her through the village streets, where the eye is attracted by novel sights, reminding us of many an Oriental picture, the delight of childhood. Here comes a vendor of the cheap earthen jars sold for the smallest fraction of a coin, and the wonder is that her fragile stock, poised by the dozens on her head, ever reaches a purchaser. Through open doors women are seen occupied with their ceaseless household duties; washing of grain, polishing with scrupulous care brass vessels shining like mirrors, or watching the shuttles deftly handled by the busy weaver of native cloth. Numbers are breaking dried twigs and branches and binding them into neat bundles to light household fires, the universal sale being all that keeps starvation from their hearth.

A high grassy mound is at last reached, where the winter's sun, glinting through spreading palms, throws a shadow broad enough for a meeting-place. Now begins a weird native melody, dear to the Oriental ear, set to sweet Christian words, "Come to Jesus" or "One there is above all others." An audience of women quickly gathers—mothers bearing on their hips tiny babies with dark solemn eyes, made more wistful by a heavy rim painted around them, and young girls follow, surrounded with little ones of all ages and size, who are their special charge.

We watch the noble face of our faithful evangelist as lit up with animation, she narrates one after another the simple Bible stories, which so accurately depict the life and conditions of the East of to-day, that we realize as never before how truly the revealed Word of God is a book for all

time. She notices in the group about her a mother, whose daughter is lying low with a fever, and she tells of the little maid in the household of Jairus, who was restored to life when the Lord of Glory spake the wondrous words, "Damsel, I say unto thee, Arise!"

A wretched cripple is basking in the sunlight, and she speaks of the paralytic chained to just such beds as these simple folk still sleep upon, who was brought into the very presence of that Great Physician, whose touch never failed to heal. Attention chained, she rises to the story of the Cross, the Divine sacrifice for sinful humanity, and presents with fervid animation to her sisters fettered by heathenism, the only way of hope for salvation, and murmurs are heard, "That is good news."

Listening and watching, my mind wandered to the ever vivid past of the Gospel narratives, the busy scenes of Judea, where the matchless form of the Son of God was moving to give hope everywhere to despairing hearts, comfort to souls laden with sorrow and sin, and hope for a new existence dawning on dwarfed and stunted lives. The condition of these sad and burdened women so appealed to me that it seemed as if we could never relax our efforts to bring Jesus into their daily lives. I thought of the beautiful words of another as she writes of Christ's "estimate of the nature and position of woman, always treating them with respect, always recognizing their fettered individualism, their undeveloped powers, their terrible capacity for suffering, their superiority in spiritual vigor."

We are told that in the much-to-be-regretted Parliament of Religions, held in Chicago during the World's Fair, the Hindus were loudly cheered when they named as their broad platform "The fatherhood of God and the brotherhood of man." What is to be said of this high-sounding sentiment, so completely at variance with the treatment of women, who compose the half of their nation!

Into just such scenes, day after day, may be found our devoted native Bible-women, whose lives of greater freedom are due to their being won to Christianity, and who seek to pass on to their fettered sisters the words of everlasting life.

True, all are not so gifted as the one whose eloquence kept that village group



PEASANT CHRISTIANS, INDIA.

spellbound, but a gift of picturesque narration and apt illustration is common to Orientals, and an added power comes through the converted, humble woman, who has lived their lives and knows their limitations,—a power rarely given to a missionary.

This agency could be multiplied a hundred-fold, had we sufficient resources. Friends, who have assumed the privilege of supporting one and another of our native corps of Bible-women, often say: "It is a joy to feel that our work follows the course of the sun—we here, they there." Would you not rejoice to feel that your consecration in our free, happy land for women stretched throughout the globe? Think of it, and think to some personal self-denial for the great cause.

ALLAHABAD.

THE DIFFICULTY.

By MISS LILY RODERICK.

**T**HAT the Hindus have no true conception of the majesty of God is evident from the forms they worship as their ideals of power. Durga is the representation of divine feminine loveliness, and, though

not as repulsive as Kali, only caricatures the idea of beauty. The manufactured form of straw, clay, and paint is worshipped with every sign of reverence and admiration. The ancient philosophers are quoted by the Hindus as the builders and thinkers of their philosophical systems when their principles of belief are assailed. These sages did the thinking for the masses of India, created phantasies, products of their darkened imagination, in which God, man, and nature are all distorted. Thus the difficulty in our work lies in the people not having a true conception of the majesty of God and shirking the responsibility of thinking for themselves. Rom. i., 22 to 25, describes truly the spiritual state of the idolater not only in the past but in the present age. What the Gospel of Jesus Christ has done for the nations who were in spiritual darkness in the days of the Apostle Paul, it will yet do for the people of India. Our evidence that God is with those who are spreading the Gospel in India is that there are always people willing to hear the Word even when adversaries oppose and persecute those seeking for the truth. One here and there openly confesses Christ, and many more are secretly His disciples.

## HOME NOTES

## THE LAW OF STEWARDSHIP.

**A**POLOGISTS for the conditions of rush and excitement in our modern life tell us: "Never was the world so sensitive to the sorrows of the world. In spite of greed and ostentatious wealth and brutal self-indulgence, never was there such conviction of accountability for the welfare of others; never such dedication of private fortunes to noblest public uses; never such regard, personal and governmental, for the unfortunate. Society recognizes that it is called to be a St. Christopher, bending its great shoulders at the call of the child."

And all this sounds a cheering note, giving an outlook for the future of God's kingdom in the light of consecrated wealth.

We have frequently mentioned our desire to secure endowments for our Hospitals and large Boarding-Schools, that their future may be assured. Therefore it was with peculiar pleasure we welcomed a gift of two thousand dollars from Dr. William L. Bradley and the Misses Bradley on the first heavenly birthday, June 2d, of their sister. This memorial is to establish "The Mary Louisa Bradley Permanent Scholarship Fund" in our school at 212 Bluff, Yokohama, Japan. The donors tell us they wish "the income to be expended in assisting worthy and needy Japanese girls to secure an education." No one can appreciate how much such an example may mean to the future of that school, which it will be remembered was the first institution for girls in the Japanese Empire.

Our prayer-meeting, June 3d, called out many a choice response for our general treasury, and friends were quick to see that the law of Christian stewardship binds us in all directions in bringing Christ to the weary world of sin and its consequences.

Rev. George Adam Smith, of Glasgow, sweeps away all minor considerations when he tells us: "Character grows rich and life joyful, not by the performance of ordinances with the cold conscience of duty, but by acts of service with the warm heart of love. The service of man, however ardently and widely pursued, can never lead or sum up our duty; the service of God has logically a prior claim, for without it the service of man must suffer both in obligation and resource."

## A FEW REASONS.

**R**EV. W. R. JAMES, B.M.S., has made an admirable comparison of Christianity with other religions, among which may be found the following items:

No other religion, except it be one that has borrowed its light from the Bible, gives such plain teaching on the unity and personality of God.

No other faith contains so clear and definite teaching on the transcendency of God.

No other religion has such conceptions of the holiness of God nor of the love of God.

No other religion has such a profound conception of God's hatred of sin and teaches that the destruction of human sin depends upon, and is involved in the Divine forgiveness.

No other religion ever conceived of man as a being created in the image of his Maker nor estimates the human soul and human life at so high a value.

No other religion, except it be one that has borrowed its light from Christianity, teaches the absolute equality of all men in the sight of God.

No religious leader, except Jesus Christ, ever claimed power to effect a radical change in man by means of his indwelling in his followers.

No other religion maintains that its founder is the beginning of a new race and the completion of all human development.

No other religion maintains, like Christianity, that it is the fulfilment of a long series of prophecies covering a period of over four thousand years.

No other faith professes to unfold a consecutive Divine plan of the world extending from eternity to eternity.

No other religion contains such lofty and definite teaching on the subject of a future state.

No other faith promises a sure ultimate conquest over sin, pain, and death.

No other faith has proved itself so well adapted to the need of all nations and, therefore, to the need of the world.

No religion has a book with such hold on the world and with such a history as the Bible, which has been translated into so many languages.

No other religion has civilized so many tribes and nations, nor dispelled so much ignorance and superstition.

No other faith has done so much to quicken the human conscience and soften the human heart.

No other religion has done so much to purify and intensify the affections.

No other faith has done so much to elevate woman.

### KEEPING ONE'S LIFE IN TUNE.

By J. R. MILLER, D.D.

**P**IANOS have to be kept in tune. Every now and then the tuner comes and goes over all the strings, keying them up so that there will be no discords when the instrument is played. Our lives have a great many more strings than a piano and much more easily get out of tune. Then they begin to make discords and the music is spoiled. We need to watch them carefully; to keep their strings always up to concert pitch.

One way in which a piano is put out of tune is by use. The constant striking of the strings stretches them and they need to be keyed up from time to time. Life's common experiences have an exhausting effect. It is said of Jesus that "virtue went out of him" as he went about healing those who were sick. Virtue always goes out of us as we work, as we sympathize with pain or sorrow, as we minister to others, as we strive and struggle. Duty drains our life fountains. We have our daily tasks, temptations, burdens, cares, trials, and at the close of the day we are tired and the music our life makes is naturally not as sweet as it was in the morning.

But the body is not all. We are made for communion with God. We need also to come into His presence at the end of the day to be spiritually renewed. If we can get a little while with Him when we are weary, when our strength is running low, our life will be put in tune so that the music will be sweet again. We cannot afford to live a day without communion with Christ, to get His strength, joy, and peace into our hearts.

One of the principal ways in which Sunday helps us is by lifting us up for a little while into accord with heavenly things. We withdraw from the toil, bustle, and noise of our weekday work into the quiet, where we can hear the songs of peace, catch sight of the face of God and commune with holy thoughts. The effect, if we avail ourselves of the possibilities of such a privilege, is to start us anew on a higher plane of living.

Henry Ward Beecher tells of visiting a painter. "I saw on his table some high-colored stones, and I asked him what they were for. He said that they were to keep his eye up to tone. When he was working in pigments, insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician, by his test-fork, brings himself up to the right pitch." Now every day men need to have a sense of the invisible God. No nature is of such magnitude that it does not need daily to be tuned, chorded, borne up to the idea of a pure and lofty life.

### WORTH READING.

**O**NE of the most enjoyable books forming part of our summer reading is *India and Daily Life in Bengal* by Rev. Z. F. Griffin, B.D. In a most simple and direct manner, he tells of his observations during a residence of ten years in India as a missionary, and answers most satisfactorily questions that every one has on their tongue. Salient points in history and topography are attractively presented in connection with conditions of daily life which are essential to a knowledge of missionary problems. We recommend the book heartily not only to students on India, but to those who have little time to give to detail, and who are anxious to give intelligent opinions on one of the subjects of the day.

### MEMORIAL.

**D**EATH has removed another devoted friend, Dr. Ezra P. Hoyt, who formed one of our Advisory Committee, and who passed to the church triumphant, June 9th. It was to his generosity and confidence in us that we owe the beautiful Mary S. Ackerman-Hoyt Hospital in Jhansi, erected as a memorial to his wife, a loyal friend from the early days of our existence. He often expressed a desire to visit Jhansi, our youngest Mission station, but failing health rendered this impracticable. He would add when expressing his regret: "But my prayers for the Hospital and that it may grow in power and influence year by year, are constant and fervent." How many unknown sufferers in that distant land will have cause to repeat benedictions on his name for the thought which made their recovery possible!





A RIVER SCENE IN CHINA.

## FOR MISSION BANDS.

### WATER WAYS IN CHINA.

By S. D. DOREMUS.

**D**URING our Geography days how we pored over the four great rivers of China, which we were told were the glory of the Empire! What a triumph it was for us when their names, with a superabundance of consonants, fell trippingly from our tongues!

No one however, impressed upon us that these great rivers were exceeded in importance by the vast, almost interminable network of canals, which bear witness to the indomitable industry and perseverance of the Chinese. There is first the Great Imperial Canal, the longest in the world, which stretches from Hong Chau, in Central China, to Peking, at least six hundred miles in length, many tell us seven hundred, and is from twenty to fifty feet wide. Then farmers have branch canals, which border their land, and huge farm-boats, laden to the brim with hay or grain, take the place of our farm-wagons.

Large towns are always to be found on river or canal banks, and picturesque flights

of steps lead to the best of washing places, for the women who are surrounded with huge piles of clothes ready for the laundry. Tiny foot-paths border these canals and waving grass or slender bamboo trees make a very attractive setting for them.

Almost every village, and nearly every house in it, is surrounded by a canal, often filled with such green stagnant water that one no longer wonders at the myriad of mosquitoes for which China is famous. Just such places border our Margaret Williamson Hospital in Shanghai, and one is so near our Bridgman Home that the constant chatter of the boatmen disturbs our Mission family on many an early summer morning. The only wonder is that any one escapes malaria in all its multiforms.

But best of all is the never-ending panorama of boats, which at a distance, or from the solid bridges which span the canals, form an ever-changing, fascinating sight. Even the solid square-built junks which seem almost too wieldy for sailing, form a feature in the marine landscape. The eye is attracted by a craft resembling a canoe, with the broad hull adorned with gay landscapes.

The sun and rain are kept off the passengers by bamboo matting stretched on rough poles, and a man seated in front stolidly propels this boat with a paddle worked by his foot, while a poor little specimen of a rudder helps him to steer away from other crafts which crowd the canal. Sometimes a square sail, which run up by a pulley through rings, looks for all the world like a huge ruffle, gives him a chance to catch the passing breeze. If the breeze is steady the man may often be seen eating his meals, but all the while his foot on the paddle never ceases its steady motion. Now comes a "slipper boat," so-called because it looks like a Chinese shoe with a pointed keel; and at the side sit either three or six rowers, who when they are vigorous may glide through the water ten miles an hour.

The ferryboat on the Grand Canal is drawn by ropes, and, considering the primitive machinery, the wonder is that the passage is so quickly made. But the *sampan* is the usual ferryboat which plies from steamer to steamer, or can be hired for short sails for less than half a cent a mile. Once in them one never wants to have another experience, for the veriest apology for a seat is found on the sides of the clumsy boat, and if the cabin seems more comfortable, it is a problem to enter the low doorway and find that sitting erect is not to be thought of. Only a little better is the boat manned by two sailors, where sleeping accommodation for ten Chinamen is promised for a dollar during a long passage.

Those house-boats, anchored fast in the mud in an ebb tide, how they swarm with life of all sorts! Not only are the father and mother of a large family to be seen, surrounded with children of all sizes, but animals and birds in cages seem everywhere. In the stern is the net or basket filled with ducks, which is let down in the water for an occasional touch of their favorite element, and the deafening sounds of all this animated nature form the only lullaby for many a Chinese baby. It is easy to be believed when we hear that the overwhelming millions of China would have no place if it were not for the myriad boats which house them and can be anchored in the most convenient places for work or trade.

Our missionaries would have a good-sized congregation ready to listen to the "strange doctrine," had they time to take under their

care these crowded floating-homes. I used to wish when I passed them that they could.

## FULL OF LIFE.

By LILIAN E. DIETRICH.

PANCHEHLO is one of our orphans, full of life and fun. Of all the studies, Hindi, writing, English, kindergarden, painting, and drawing, I think she likes best the half hour spent each day in sewing. She now aspires to make her dolls' clothes, and whenever she can get hold of a bit of cloth for this purpose she is quite delighted.

Panchehlo is much interested in the children who help in her support, Sheila and Morgan, and until she had heard their to her unusual English names frequently enough to remember them, she would waylay me at every possible place and say so pleadingly, "Please tell me just once more the names of my little girl and boy."

She responds to her name, but it is amusing to see her straighten herself up, throw back her little shoulders, and say: "My name is Dorothy; please call me by my right name."

These children know their Bible well. One Sunday evening seven or eight of the little girls came to my room for a little talk after the services of the day were over. We decided to spend the evening in telling difficult Bible stories in turn and letting the others guess the names. So familiar were the children with all the stories from both Old and New Testament, that more than once before one was fairly begun, the name would be called out in high glee at our discomfiture and we would have to think of another story.

But what is most pleasing to us, is to see that this Bible knowledge reaches down into their hearts and lives and is helping to form their characters as true and worthy followers of our Lord.

MISS DIETRICH tells us: At night in Cawnpore we sleep on the roof as it is now extremely hot. As one of our little orphans often said, "In front of God," with no roofs to shut out the pure air of heaven and the beautiful light of the stars.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from June 1 to June 30, 1903.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Miss Ethel Paine (Trinity Ch.), per Miss Gardner, for High School, Calcutta, 400.00; publication work, 100.00. Total,	\$500 00
“Mrs. Walter Baker Mem'l Band,” Miss E. B. Sharp, Treas.: Miss M. L. Richardson, for “Martha L. Richardson Bed,” in M. S. Ackerman-Hoyt Hospital, Jhansi, 25.00; to Maria N. Johnson Bed, M. W. Hospital, Shanghai, 25.00. Total,	50 00
Lowell.—Y. W. C. Ass'n, Miss L. A. Bigelow, for Tawari, Bible Reader, Cawnpore,	10 00
Rev. Orville Coats, pastor of Fifth St. Baptist Ch., per Miss Beach,	3 00
Northampton.—Smith College Miss. Soc., Miss H. A. Choate, Treas.: Elizabeth Hopkins Scholarship, Calcutta, 50.00; for Mrs. Tsang, nurse, M. W. Hospital, Shanghai, 50.00. Total,	100 00
Total,	\$663 00

CONNECTICUT.

New Haven.—Dr. Wm. L. Bradley, Miss E. C. Bradley, Miss S. L. Bradley, for Mary Louisa Bradley, permanent scholarship, Yokohama School, Japan, income to be expended for education of Japanese girls,	\$2,000 00
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RHODE ISLAND.

Providence.—Providence Br., Mrs. J. C. Stockbridge, Pres., Miss Farmer, for Zenana Mission,	\$1 00
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NEW YORK.

Albany.—“Mission Band,” Miss M. L. Leonard, for Allahabad,	\$8 50
Mrs. H. M. Ten Eyck, freight fund,	3 50
Aurora.—Wells School, Miss A. R. Goldsmith, Principal, scholarship, Yokohama,	24 00
Brockport.—Y. W. C. Ass'n, Normal School, Miss M. S. Stover, Treas., scholarship, Yokohama,	10 00
Brooklyn.—Mrs. S. T. Dauchy, an. subscription, 25.00; freight fund, 2.00. Total,	27 00
Dobbs Ferry.—The Misses Masters School, Miss S. H. Gilman, Treas., for salary of Miss Mary D. Fairbank from Oct., 1903, to Oct., 1904,	600 00
New York City.—Broome St. Tabernacle Sewing School, Miss G. B. Tompkins, Treas., for pupil, Bridgman Home, Shanghai,	10 00
Mrs. Davies Cox, for freight fund,	10 00
Per Miss Gardner, for High School, Calcutta, Refunded for travelling expenses,	50 00
22 19	
Mrs. Wm. C. Heath,	5 00
Miss L. P. Halsted, to endow “Maria Roberts Bed,” M. W. Hospital, Shanghai,	600 00
Link subscriptions,	23 63
Mrs. A. C. Hencken, for Calcutta orphan,	25 00
Oswego.—Normal Christian Ass'n, Miss J. G. Case, Treas., for Calcutta Orphanage,	12 53
Potsdam.—Normal School, Miss Claire Mann, Treas., for Calcutta Orphanage,	23 00
Rochester.—University, per Miss E. G. Vadus,	1 50
Total,	\$1,455 85

NEW JERSEY.

Hamburg.—Mrs. A. Guyot, freight fund,	\$1 00
Jersey City.—Miss Wightman, 5.00; Mrs. L. A. Opdyke, 5.00; for child, Bridgman Home, Shanghai, and to complete payment for Life Membership of Miss Louise Hunt,	10 00
Morristown.—Miss M. T. Baldwin, for Sarah Das, Calcutta,	50 00
Miss Dana's School, Miss L. L. Newell, Treas., for support of Nug Sih, Bridgman Home, Shanghai,	40 00
A Friend, for Calcutta Orphanage,	15 00
Rutherford.—Mr. A. Ball, Jr., for Bible Reader, Japan,	60 00
Trenton.—Normal School, Miss M. L. Newman, Treas., to Jhansi Hospital,	25 00
Total,	\$201 00

PENNSYLVANIA.

Beaver.—Students of College, per Mr. W. G. Compher, for Jhansi,	\$15 00
California.—Normal School, Mrs. H. J. Banker, Treas., toward salary of Miss Kendricks, Jhansi,	18 32
Germantown.—W. and O. Band (see items below),	228 39
Germantown Aux., Miss Mary Halloway, Treas.: 2d Pres. S.-S., 10.00; Mrs. Wells, 2.00; Miss Rich, 2.00; Miss Bessie More, 1.00; Miss Good, 1.00; Mrs. Butler, 3.00; Miss Butler, 1.00; Miss Wells, 1.00; Miss Hacker, 1.00; Miss Danach, .50; Mrs. Vail, 2.00; Mrs. Campbell, 2.00; Mrs. Jefferies, 1.00; Mrs. North, 2.50; Mrs. Bradbury, 5.00; Miss Birch, 1.00; Miss Halloway, 1.00; Miss Jack, 1.00.	
Mrs. Chas. Marshall, collector: 1st Pres. Ch.: Mrs. S. G. Beck, 20.00; Mrs. T. C. Henry, 5.00; Mrs. Romaine, 5.00; Mrs. Erdman, 3.00; Miss Heyl, 2.25; Mrs. North, 2.00; Mrs. Dennisson, 2.00; Mrs. C. Lukens, 2.00; Mrs. Sidebottom, 2.00; Mrs. Le Boutilier, 1.00; Mrs. Condict, 1.00; Miss Fisher, 1.00; Miss Richards, 1.00; Miss Darrach, 1.00; Miss E. Garrett, 1.00; Mrs. Upham, 1.00; Miss M. Mansfield, 1.00; Mrs. Harrington, 1.00; Mrs. Taylor, 1.00; Miss J. Wilson, 1.00; Mrs. Royal, 1.00; Mrs. H. Mechling, 1.00; Mrs. Campbell, 1.00; Miss McLean, 1.00; Mrs. Vail, 1.00; Mrs. Sheppard, 1.00; Mrs. Pease, 1.00; Mrs. Provost, 1.00; cash, .25. To Chinese school, 25.00; Calcutta Orphanage, 75.00. Total,	100 00
Philadelphia.—Phila. Br., Mrs. Wm. Waterall, Treas.: Quarterly salary to Dr. Reifsnnyder, 150.00; Misses Leslie and Peters, 150.00; Miss Todd, 150.00; Lambertville Aux., to support of Hirza Dzawa, Japan, 40.00; Kuing Ne, Bridgman Home, China, 40.00; Calcutta Orphanage, 30.00; Zenana work, 4.60; for general fund, P. L. and W., 5.00; Mrs. J. L. Crozer, for Mary A. Stotesbury, Calcutta Orphanage, 30.00. Total,	599 60
Scranton.—Grace Ch., Mr. W. W. McCulloch, Treas., for Jane, Cawnpore, 5.00; for Bible Reader, Japan, for 1901-1902, 120.00. Total,	125 00
Shippensburg.—Normal S.-School, Miss A. V. Horton, Treas., for Day-school, Jhansi,	10 89
Total,	\$1,097 20

MARYLAND.

Baltimore.—Associate Cong. Ch., Mrs. E. R. Shafer, Treas., to complete endowment of Bed in M. A. Hoyt Hospital, Jhansi,	\$150 00
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OHIO.

Ada.—Y. W. C. Ass'n, Miss Linna Diegel, Treas.: For support of Preobola, Calcutta Orphanage, 25.00; for Miss Costellow, 5.00. Total,	\$30 00
Oxford.—Students of College, Miss Edna Luick, Treas., for Calcutta Scholarship.	31 95
Total,	\$61 95

KENTUCKY.

Louisville.—Louisville Br., Mrs. S. J. Look, Treas.: “E. T. Perkins Band,” Mrs. Geo. W. Anderson, collector: Miss M. McDowell, 1.00; Mrs. Thos. W. Bullett, 1.00; Mrs. D. C. Stoy, 1.00; Mrs. Annie M. Robinson, 1.00; Mrs. Douglass Morton, 1.00; Mrs. Dexter Hewett, 1.00; Mrs. W. H. Dulaney, In Memoriam, 1.00; Mrs. Samuel Dow, 1.00; Mrs. L. H. Bond, 1.00; “Silent Ten Circle” of the King's Daughters, 1.00; Mrs. Geo. W. Anderson, 10.00. Total,	\$20 00
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MICHIGAN.

Agricultural College, Mr. A. Coomer, for work, Jhansi,	\$17 55
Kalamazoo.—Students of Seminary, Miss E. E. Lombard, Treas., for Medical work, Jhansi,	20 70

Marquette.—Students Christian Union, Miss Gibson, Sec'y,	\$2 45
Mt. Pleasant.—Normal School, Miss C. B. Tripper, Treas., for Jbansi,	14 17
Total,	\$54 87
IOWA.	
Grinnell.—Union S.-S., Westfield, Jesse C. Lord, Sec'y, for child, India,	\$15 00
WISCONSIN.	
Ft. Atkinson.—Students Steven's Point School, Miss F. E. Derby, Treas.,	\$3 40
Oshkosh.—Students Normal School, Miss F. D. Guion, Treas., for Miss Mary Irvine's work,	25 37
Total,	28 77
CALIFORNIA.	
Pasadena.—Per Miss G. R. Ward; Mrs. Webb, for Rebecca, 20.00; the Misses Munger, for Ruth, 20.00; Children's Union Band, for Dorothy and Iabori, 10.00; for Life Membership of Miss Munger; Mrs. Stimson, for Katherine, 20.00. Total,	\$70 00
SUMMER OFFERING FOR GENERAL TREASURY.	
Maine.—Miss S. L. Haven,	\$5 00
New Hampshire.—A Friend to Missions, 25.00; Mrs. F. E. Minot, 1.00. Total,	26 00
Vermont.—Donor unknown,	10 00
Massachusetts.—Mrs. H. C. Seelye, 10.00; Mrs. A. S. McClean, 5.00; Mrs. A. G. Webster, 5.00; Mrs. R. M. Cushing, 5.00; Miss K. C. Palmer, 1.00; Mrs. J. D. Bryant, 5.00; Miss E. C. Andrews, 5.00; Mrs. J. B. Williams, 5.00. Total,	41 00
Connecticut.—Mrs. C. W. Palmer, 1.00; Mrs. F. B. Dexter, 5.00; Miss M. E. Scranton, 10.00; Miss R. M. Munger, 1.00; unknown donor, 1.00; Miss E. C. Bradley, 1.00; Mrs. K. S. Gaylord, 10.00; A. T. Gaylord, 10 00; A. B. Beach, 10.00; Mrs. J. C. Fenn, 3.00; Mrs. L. S. Griggs, 2.50; Miss C. M. Beach, 14.50. Total,	69 00
New York.—Mrs. R. H. McHarg, 5.00; Mrs. A. C. Hencken, 75.00; Mrs. H. Johnson, 5.00; Plattsburg, 10.00; Mrs. F. Dodd, 5.00; "In loving memory of mother," 1,000.00; Mrs. H. L. Pierson, 2.00; Mrs. W. H. Halsted, 5.00; June 3d meeting, 55.00; Mrs. J. E. Johnson, 1.00; Mrs. E. C. Treadwell, 1.00; Miss M. I. Allen, 2.00; Mrs. E. B. Monroe, 100.00; Mrs. H. M. Packard, 5.00; Mrs. G. M. Lillie, 2.00; Miss E. Mayelle, 1.00; Miss E. L. White, 5.00; Miss E. Phelps, 1.50; M. and E., 20.00; Jr. Class, U. Evang. Ch., Miss J. M. Burroughs, 2.00; Mr. S. T. Dauchy, 100.00; Mrs. M. H. Bergen, 3.00; Miss L. P. Halsted, 100.00; Mrs. J. Wood, 1.00. Total,	1,506 50
New Jersey.—Mrs. Chas. Wheeler, 10.00; Mr. R. H. Allen, 10.00; Mrs. M. C. Allen, 10.00; Miss S. E. Mower, 5.00; Miss Vernon, 2.00; Princeton Br., 5.00; Mrs. H. E. Simmons, 1.00; Mrs. A. H. Holcomb, 1.00; Mrs. Studdiford, 1.00; Mrs. Thos. Fidler, 1.00; Miss T. T. Burnet, 2.00; Mrs. M. Johnson, 1.00; Princeton, 1.00; Mrs. Wm. Williams and friends, 25.00; Mrs. Geo. Wilcox, 10.00; Mrs. S. H. Clark, 5.00. Total,	80 00
Pennsylvania.—Legacy Mrs. J. Howard Smith, per Miss E. Howard Smith,	5 00
Delaware.—Miss H. Smith,	10 00
Maryland.—Mrs. E. C. Wright,	2 00
Illinois.—Mrs. M. M. Hazzard, 5.00; Mrs. M. P. Crumbagh, 10.00; Rockford, 1.00. Total,	16 00
Missouri.—Mrs. J. C. Burkett, .25; Mrs. W. F. Boyle, 5.00; Mrs. M. A. Lauderbaugh, 4.00. Total,	9 25
India.—Mrs. B. Clark,	100 00
Total,	\$1,879 75
Grand total,	\$7,698 39

ELIZABETH B. STONE, Ass't Treas.

Legacy from Mrs. D. J. Ely, interest to be used for support of Bible Reader, Japan, \$1,200 00

SUBSCRIPTIONS TO MISSIONARY LINK FROM  
JUNE 1 TO JUNE 30, 1903.

Miss Van Vorst, 1.00; Mrs. Sutton, .50; Miss E. B. Stone, 2.83; Albany Br., 13 50; Mrs. M. Johnson, .50; Mrs. A. Guyot, .50; Mrs. Wm. H. Harris, 1.00; Mrs. Wm. Williams, 2.00; Mrs. M. A. Lauderbaugh, 1.00; Leaflets, .30; Calendars, .50. Total,	\$23 63
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HELEN LOUISE KINGSBURY, Treas.

NEW LIFE MEMBERS.

Jersey City, N. J.—Miss Louise Hunt.  
Pasadena, California.—Miss Munger.

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Cawnpore:	
Mrs. J. H. Moore, for Myra,	\$5 00
Mrs. J. E. L. Davis, for Rachel Levi.	30 00
For Calcutta:	
"Willing Always," for Rial,	30 00
Miss L. C. Hoover, for Nersbala,	5 00
Total,	\$70 00
For China:	
A young man's Tithe, for Mrs. Tsaung,	\$5 00
Mrs. A. G. Patton, for Sung Ah Meu,	5 00
Germantown Class, for Mrs. Wong,	22 39
Ch. of At. Dorcas Soc., for Fak Jung,	5 00
Total,	\$37 39
For Japan:	
Mrs. B. D. Brown, for Umazu Taka,	\$30 00
Mrs. A. G. Patton, for Miyamats Tane,	5 00
Scranton Willing Three, for Yamada Kaoru,	5 00
A. B. C. F. H., for Yamamoto Some,	6 00
God Freely Justifies, for Fukazawa Tomi,	5 00
John Scott, for Shibata Nobu,	20 00
Unto Him, for Harada Shobi,	10 00
Rev. C. H. Mytinger, for Nakamura Yasu,	5 00
T. Edward Ross, for Inomata Hana,	15 00
D. E. R., Baltimore, for Minagaki Yone,	5 00
McMurray and Bisel, for Saiki Yachiyo,	5 00
For His Pleasure, for Hasoya Natsu,	10 00
Total,	\$121 00
Grand total,	\$228 39

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL,  
JHANSI, INDIA.  
ENDOWMENT, \$600.

- Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
- Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
- Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
- Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
- Mrs. Lavinia Agnes Dey, } Anthony Dey.
- Mrs. Mary B. Humphreys Dey, }
- "In Memoriam"—A Sister.
- Eleanor S. Howard-Smith Memorial—Friends.
- Charles M. Taintor Memorial—A Friend.
- Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
- Associate Congregational Church, Baltimore.

LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

## CONCERNING MISSION BOXES.

**F**RRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

## FOR INDIA—General Direction.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.  
Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

## General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No twistlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

## SHANGHAI, CHINA.

## ENDOWED BEDS IN

## MARGARET WILLIAMSON HOSPITAL.

- Julia Cumming Jones— } Mrs. E. Stanislaus Jones.  
Mary Ogdan Darrah— }  
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.  
New Jersey—Miss Stevens.  
Henry Ward Beecher— } Plymouth Foreign Missionary  
Ruthy B. Hutchinson— } Society.  
Mary Pruyn Memorial—Ladies in Albany.  
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.  
Charlotte Otis Le Roy—Friends.  
Emma W. Appleton—Mrs. William Appleton.  
Mrs. Bela Mitchell—Mrs. Bela Mitchell.  
The American—A Friend.  
The White Memorial—Medical Mission Band, Baltimore.  
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.  
Drusilla Dorcas Memorial—A Friend in Boston.  
Mrs. John D. Richardson Memorial—Legacy.  
S. E. and H. P. Warner Memorial.  
Frances C. I. Greenough—Mrs. Abel Stevens.  
Emeline C. Buck—Mrs. Buck.  
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.  
Elizabeth W. Clark— }  
Jane Alexander Milligan—Mrs. John Story Gulick.  
"Martha Memorial"—A Friend.  
Mills Seminary—"Tolman Band," California.  
Maria N. Johnson—A Friend.  
"In Memoriam"—A Sister.  
Maria S. Norris— } Miss Norris.  
 } Mr. Wm. M. Norris.  
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.  
John B. Spotswood—Miss Anne R. Spotswood.  
A. B. C. Bed—By Friends.  
Sarah A. Wakeman Memorial—A Friend.  
In Memoriam—A Friend.  
Ellen Logan Smith—By her Mother.  
Helen E. Brown—Shut-in Society.  
Anna Corilla Yeomans— } Mr. George G. Yeomans.  
 } Mrs. Anna Yeomans Harris.  
 } Miss Elizabeth L. Yeomans.  
Mrs. Mary B. Humphreys Dey— } Anthony Dey.  
Mrs. Sarah Scott Humphreys— }  
Olive L. Standish—Mrs. Olive L. Standish.  
Eliza C. Temple—Mrs. Eliza C. Temple.  
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.  
Perlie Raymond—Mrs. Mary E. Raymond.  
Mrs. Mary Elliot Young—Poughkeepsie Branch.  
Camilla Clarke—Mrs. Byron W. Clarke.  
Sarah White Memorial—Miss Mary F. Wakeman.  
Hannah Edwards Forbes— } Miss H. E. Forbes.  
Adeline Louisa Forbes— }  
Agnes Givan Crosby Allen—A Friend.  
Sarah Ann Brown— } Ellen L. A. Brown.  
Caroline Elmer Brown— }  
Maria Roberts—Miss M. L. Halsted.



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THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian, and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers, and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 50 good books into a needy school. \$10.00 a Library of 100 books. \$25.00 starts a new school. Nearly 1,800 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

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"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."